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THE

MISSIONARY MAGAZINE

AND

CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

SOUTH SEAS.—MISSION AT EIMEO.

A few particulars relating to the rise and progress of the Mission in Eimeo, preceded by a brief notice of the natural peculiarities of the island, will, we are assured, be acceptable to our readers.

The island of Eimeo, or, as it is generally called by the natives, Moorea, is situated about twelve or fourteen miles west of Tahiti, and is twenty-five miles in circumference. In the varied forms its mountains exhibit, the verdure with which they are clothed, and the general romantic and beautiful character of its scenery, this island far exceeds any other in the Georgian or Society groups. A reef of coral, like a ring, surrounds the island; in some places one or two miles distant from the shore, in others, united to the beach. Eimeo is distinguished not only by its varied and beautiful natural scenery, but also by the excellence of

its harbours, which are better than those in any of the other islands. The rivers are but small, and are principally mountain streams which originate in the highlands, roll down the rocky bottoms of the steep ravines, and wind their way through the valleys to the sea. The mountains are broken, and considerably elevated, but by no means so high as those of Tahiti, which are probably seven thousand feet above the level of the sea.

When the Missionaries who were expelled from Tahiti, in 1808, returned to the Georgian Islands in 1812, it was in Eimeo they recommenced those labours which, by the signal blessing of the Most High, led to the total subversion of idolatry, and the general profession of the Christian faith throughout the Georgian and Society Islands in 1815.

In Eimeo the first attempt was made to aid the spread of the Gospel in the South Sea Islands, through the instrumentality of the printing press. As early as the beginning of 1818, there had been issued for circulation among the people several thousand spelling-books, catechisms, and scripture selections, with an edition of three thousand copies of St. Luke's Gospel in the Tahitian language. The press was subsequently removed to Huahine, where it still continues to render essential service towards advancing the Redeemer's kingdom in this part of the world.

The church was formed in 1820, and in the course of five years increased to nearly 300 members. The average number has probably been about 250. The communicants have always lived in great peace and harmony with each other; while, with some exceptions, their spirit and deportment have adorned the doctrine of God their Saviour.

At an early period of the Mission, an Auxiliary to the Parent Society was established in Eimeo, as a branch of the Tahitian Auxiliary Missionary Society. Its annual meetings have generally been well attended by the natives, and the proceedings have uniformly been of an interesting and edifying character. Many of the reported speeches delivered by the native speakers display considerable eloquence, and indicate the influence of fervent piety. The contributions have consisted of various kinds of native produce, chiefly cocoa-nut oil and arrow-root, large quantities of which have been disposed of in aid of the Society's funds.

At one period the Mission in Eimeo suffered severely from the effects of war and intemperance among the natives; but, by the Divine blessing on the operation of the Temperance Societies which were established throughout the Georgian and Society Islands in 1833, the evils of inebriety have been greatly diminished if not wholly removed, and peace has been restored. In one of the latest communications from Mr. Simpson, wherein he refers to the discontinuance of the use of ardent spirits among the people, the following statement occurs:—

"The demon of intemperance which brought moral sterility and desolation, nipping and stunting the young plants of promise, has again disappeared; our fears have been dispelled, and the streams of salvation which make glad the city of our God, again diffuse their healing and fertilising effect over the length and breadth of the land."

A view of the Mission-station established in a part of the island called Blest Town, or Papetoai, accompanies the present communication.

DEATH OF MAHINE, CHIEF OF HUAHINE.

Writing from Tahiti, in August of last year, to the Foreign Secretary, Mr. Barff communicates the subjoined account of this painfully interesting event:—

DEAR BROTHER,—It was your request to be informed of the death of Mahine, whenever it should please God to call him. I have now the painful intelligence to communicate. He died Feb. 2nd of this year, after a short illness, much regretted by all the people. The following are the remarks made in my journal, just after witnessing his departure:—

Mahine, I suppose, was nearly eighty years of age at his death. He was a man when Capt. Cook called in 1777, sixty-one years ago. He was baptised with thirteen more in 1819, and received into church communion the following May; since which period he has been a steady, active, and consistent member. He had been several years a deacon, in which capacity he was very active, accompanying the Missionary from house to house, to exhort to love and good works. No chief that I am acquainted with showed such attachment to the Missionaries, desiring as much as possible to be in their company, and even accompanying them in itinerating excursions to other islands, until the weight of years compelled him to remain at home; and even then to be in the company of the Missionary, to converse about the way to heaven revealed in the Sacred Scriptures, seemed all he wished to live for.

During the lapse of twenty years, many changes have taken place, and characters have been tried. Many whom we thought our friends forsook us in the day of trial, and the faith also they once professed; but Mahine was our steady friend at all times, and on several occasions hazarded his life in defence of the truth which we were appointed to teach.

As death approached, he had a presentiment that his end was near, and proceeded to give particular directions about his granddaughter and wife, and the affairs of his district and government, and exhorted the chiefs in particular to maintain a steady attachment to the Missionary and the Gospel. I called upon him frequently, and felt anxious, if it were the will of God, to retain him a little longer among us; but on the 1st of February, perceiving his end was near, I asked how he felt in the prospect of death; he said, "Christ is my resting-place—the fear of death is removed—I have taken leave of all things here—and am waiting and praying for the Lord to take me." Early the next morning, the Lord took him. Thus died Mahine, great as a heathen chief, and the terror of the islands around; but greater as a Christian in humility, in faith, in diligence, in stedfastness, through grace, unto the end.

MISSIONARY TOUR IN THE MALAYAN PENINSULA.

IN the early part of last year the brethren at Malacca, Rev. Messrs. Evans and Dyer, proceeded with their Chinese assistants, on a journey to the interior, for the purpose of preaching the Gospel and distributing portions of Scripture and other religious books among a large number of Chinamen employed among the tin mines, in the quarter to which they directed their course. The subjoined report of their operations during that period, including some interesting notices of the country through which they travelled, and of the singular people with whom they held intercourse, has been received in one of the latest letters from these brethren:—

The mines which we visited are situated in a Mohammedan state belonging to the king of Selangore. On entering the territory we were obliged to repair first of all, to the residence of the king, or rajah, to make known to him the object of our visit, and to solicit permission to go through his territory.

On our arrival we inquired for the rajah, and were informed that he was then on a visit to a distant part of his kingdom, which is a very extensive one. We then expressed a wish to see the chief personage in the village: being seated in the shade, a group of Malays immediately assembled to see the strangers; (few of them had ever seen a white face before;) each was armed with his *kris*, and a number of them had spears. After waiting some time, a stately individual made his appearance from a house adjoining the king's palace, followed by a Hadjee, (Mohammedan priest;) being seated, and surrounded by several of the royal family, dressed in yellow, the royal colour, together with the ministers of state, and the retinue and body-guard connected with the palace, each one bearing his insignia of office, the chief, or regent, began by inquiring who we were, and what was our object in visiting the king's territory. Having heard our explanation, he requested to see a Chinese book—one was immediately handed to him. He then inquired if we had any Malay books; we answered in the affirmative; he requested to see one: a New Testament was given to him, which he instantly handed to the priest, who, on perusing a few lines, recognised it as a book he

had seen before at Singapore. Happily for us, he pronounced it good; for we perceived the chief was so much under his influence, that he was likely to be guided by his opinion. Had he given an unfavourable opinion, we certainly should have been denied permission to proceed further—perhaps we should not have been suffered to depart so easily.

Embracing an opportunity, after having been long surrounded by this formidable assembly, and closely questioned, we rose and again requested permission to proceed. This was granted, and we quickly left the group, consisting now of probably all the men in the village, (the women not being allowed to appear before strangers, could only get a sight of us by stealth,) wondering what sinister motive we had, concealed under the ostensible one of giving away books, to visit the Chinamen at the tin mines.

After travelling some distance through the jungle, accompanied by part of the king's body guard with *krises* and spears, we arrived at the commencement of the mines, and took up our quarters in a Chinese village. In their usual spirit of hospitality, the Chinamen residing in the house at which we stayed, took what articles we had with us of any value, and put them under lock and key. Having taken a little refreshment, which we much needed after our toils, we opened our store of books, and found the people very eager to possess them. We observed that each individual put them carefully away until he should have leisure to peruse them.

About three o'clock, p.m., we sent coolies forward with some books, and we soon followed, intending to visit some of the nearest mines, not more than four miles distant, through the jungle, along a path beaten by the coolies who transport the tin. Here again we were well received by the Chinamen. It was with them a day of sacrifice. We saw in their public building, or headman's house, the offerings, consisting of pigs, ducks, fowls, &c. Having disposed of our books, and become wearied with their pressing invitations to eat with them, (of the meat sacrificed of course,) we returned to our quarters, most heartily tired, having had great fatigue, and scarcely any rest since leaving Malacca.

After we had taken a little refreshment, we proposed to our Chinese brethren who accompanied us to have a Chinese service. They immediately wrote out a Chinese hymn, which we were to sing, and we soon collected most of the villagers. One of our Chinese brethren conducted the service, which was most interesting. Here God's praises were literally sung in the desert, in a strange tongue; here his Gospel was preached by a Chinese evangelist to his countrymen, who never before had heard the glad tidings, and, perhaps, never may again; and that in a Mohammedan state, where both we and they were scarcely tolerated.

Completely wearied, we commended ourselves and our dear families to the protection of our Heavenly Father, and we then lay down upon a paddy-chest for the night.

In the morning we rose with the dawn, having planned a journey into the interior in another direction. Our road, as before, lay for miles through a dense jungle, inhabited only by beasts of prey and venomous reptiles; at length we emerged into a narrow valley, partly cleared for mining, without any interruption, or having sustained any injury either from man or beast; although in these Mohammedan states one is surrounded by as many *krises* as human beings. Having entered the mines and arrived at the headman's house, we were very hospitably received. He expressed a wish to entertain our Chinese brethren, and would take no denial. He also invited us, and as he appeared to feel disappointed by our declining, we at last accepted it. The number of books intended for this village was soon disposed of; and as we had further to go, we left our host to prepare for our reception while we went forward. We pursued our journey, reaching the most distant part of the mines in that direction.

Our stock of books being exhausted, we returned according to promise to partake of the Chinaman's hospitality. Tables were laid out for our Chinese brethren and ourselves, well furnished with rice, ducks, fowl, salt pork, and various Chinese dishes, all cooked in the Chinese style, which we had to partake of with the chop sticks. After remaining a short time to rest ourselves, we retraced our steps towards the village in which we first took up our quarters; and we found on our arrival that our books were all gone, except a very few intended for a small village in the neighbourhood. We also found that all the Malay tracts and Scriptures which we took with us, had been taken away during our absence. This was a convincing proof of the eagerness of the people to be possessed of our books.

Having taken a little rest, and accomplished our object by giving away nearly 5,000 volumes of Scriptures and tracts, and preaching the Gospel as opportunity permitted, we took leave of our host and bent our way towards Malacca, lifting up our hearts to God for a blessing upon our humble efforts, and beseeching him that the books distributed in his name might be as the good seed sown in good ground.

We proceeded on our way the whole

night, and reached Malacca the following day, where we found our families well. Here we united together in praising God for his goodness, and that his Gospel had been carried into this barbarous clime.

MISSION AT MYSORE, SOUTHERN INDIA.

THE establishment of a Mission in this part of India, which had been long contemplated by the Directors, has at length been carried into effect through the instrumentality of the Rev. Colin Campbell, who had previously laboured in connexion with the Mission at Bangalore. The Directors have received from their brother, Mr. Campbell, under date 6th of April, the following account of the commencement of his labours at this new and important station, of his means and prospects of usefulness, and of the extent and character of the field to which he has been directed, and where it is earnestly hoped many may be led to cast their idols to the moles and to the bats, and flee for refuge to the hope set before them in the Gospel. Having adverted to some previous visits which he had paid to Mysore for the purpose of inquiry and observation, and his arrival there with Mrs. Campbell on the 1st of February last, Mr. Campbell thus writes:—

Social influence of Mysore—its inhabitants.

You have at different times received so much intelligence about Mysore, that I need say nothing respecting its importance as a Mission station. Of the influence which it has over the country generally, being the capital of the Mysore and one of the strongholds of idolatry, you are aware: while its nearness to Seringapatam, and other large places, renders it still more interesting. The population of Mysore itself is estimated at 65,000; 14,000 of whom are Brahmins, 12,000 Mohammedans, and the rest composed of different castes.

Treatment of the Gospel by the natives.

As yet I have not met with any great opposition in my work. The people hear the Gospel attentively, and when they enter into discussions they speak very respectfully. This may be because the thing is new to them. Should God bless my labours so as to lead to the conversion of any, I doubt not the enemy will begin to take the alarm, and stir up opposition. Most gladly would I exchange my present peace for suffering, were it to be followed with good to the souls of men and glory to the Great Head of the Church. I feel, however, that I labour on precarious ground, where much care is required not unnecessarily to provoke opposition. I have, therefore, hitherto avoided preaching in the streets of the Pettah. I prefer taking my stand in two or three open places outside, where there are great thoroughfares. In this way I put it out of the power of enemies to bring any just complaint against me, while by the means adopted I gain my object in making known the Gospel to as many as will hear it. By and by when the people are more accustomed to it, I may be at liberty to act with less caution. I hope to be able soon to get two or three places in the Pettah, which may be used in the same way as those at Bangalore.

Formation of Schools.

I have established three schools; one Canarese, in the old Agruhara, a village closely connected with Mysore; one Tamil, in Eringherry, which is a part of the Pettah; and one Canarese, in my own compound.

The first of these is under Timothy, formerly a catechist at Bangalore. He does not, I am sorry to say, give any signs of real repentance, but I hope he will make himself useful as a schoolmaster, and ere long experience a change of heart also. The Tamil school is under Nathaniel, who was once a reader or catechist in Belgaum. He had been employed as a schoolmaster before I came to Mysore. I can say nothing about him from personal knowledge, only that he is qualified for his situation, and my prayer is, that he may conscientiously discharge his duties. My reason for establishing a Tamil school was that he was unemployed at the station, while there were many Tamil people in his immediate neighbourhood, whose children he might instruct. The one in our own compound is taught by Josiah, also from Bangalore.

Mrs. Campbell did what she could to make this a girls' school, but hitherto she has only been able to get one girl. This object will of course be kept steadily in view, and I hope God will ere long open an extensive sphere of usefulness among this much wronged and wretched part of the community. Very often her expectations have been raised, and again disappointed, in reference to getting female children to instruct. I trust it will not be long so. There are even very few boys in

this school. I dare say the people are afraid to trust their children so much under our influence. Notwithstanding this, I think it of importance to persevere. Josiah is a good schoolmaster, and as both Mrs. Campbell and myself have an opportunity of daily inspecting the school, many may by and by be induced to avail themselves of its advantages.

I have the schoolmasters at my house twice a week for instruction. On Tuesday morning, from six to seven, I give them lessons in geography, and on Saturday afternoon, religious instruction. On Sunday forenoon I have a service in Canarese in my own house, when the schoolmasters, my own servants, and a few others attend.

Preaching in English.

There is a small but interesting community of Europeans and East Indians at Mysore. Some time ago they built a chapel by subscription. The ground on which it is built was consecrated by Bishop Corrie, and therefore it has always been considered as belonging to the Church of England, and under the charge of the chaplains at Bangalore, who visited it occasionally for the purpose of dispensing the Lord's Supper, &c. All evangelical ministers, however, have been allowed to preach in it when passing through. Since I came to Mysore, I have preached in the chapel twice every Sabbath-day. The resident reads the prayers. Our Wesleyan brother declines taking any part in the English service, except alternately with me conducting a prayer-meeting, which we have on Wednesday evening. I think it proper to give so much attention to English preaching, because the people here have no other means of grace; they therefore value, and are likely to benefit by the instruction thus afforded them.

Mrs. Campbell has formed a Sabbath-school, and a Bible-cass, which I trust will also prove a blessing to them. I do not expect that much will be done in the way of contributing to our Society among the people, as the most of them are poor; still I do not want for supporters. The resident (the only one to whom I have yet applied) has shown his good-will to the cause by giving 30 rupees as a donation, and seven rupees a month of subscription for schools.

Upon the whole I feel encouraged by the commencement which has been made. It is the day of small things, but I hope there are many great and good things in store for us. Glorious things are certainly spoken concerning Zion in the word of eternal truth; these shall all be fulfilled in their season. It is ours to labour hard, and pray fervently now; our labours shall not be in vain in the Lord. May he by his Spirit soon turn the hearts of this blind and rebellious people to himself, that his holy name may be glorified, and their precious souls everlastingly saved.

BRIEF ACCOUNT OF A HINDOO GIRL AT BELLARY.

In a letter dated January 11th, the Rev. John Reid has favoured us with the following interesting narrative :—

Ruth Dudley—her birth and parentage.

Anamak, or Ruth Dudley, was born at Seringapatam about the year 1824. Her parents were of the Madigà caste, and were consequently in very poor circumstances, being obliged to subsist chiefly on the miserable pittance in grain allowed to that class by the Government, for the most laborious and servile employment to which the natives of this country are liable. During the season of scarcity in 1833, her father died from starvation, leaving a wife and two children. On her husband's death, the mother left Seringapatam with the view of visiting some of her relations in the Kowl Bazar, Bellary; and to obtain from them that assistance and support for herself and her children which she was unable to procure in her own town. She begged her way from place to place till she reached this, (a distance of upwards of 200 miles,) but on her arrival, found her relatives in circumstances of almost equal distress with herself. Exhausted with fatigue, and in a state of partial starvation and consequent disease, she only survived the journey a few weeks; one of her little girls having died from the same causes, while on the road.

Abandoned by her heathen relatives.

The little girl, Ruth, was thus entirely thrown upon the care of Providence. Her relatives, indifferent whether she lived or died, treated her with unkindness. In consequence of their treatment she left them, and though then only nine years of age, or thereabouts, she determined to beg for herself. She came to the Pettah quite alone, a distance of a mile from the place where she had lived, and commenced begging in the Patcherry, where many of the native Christians reside, near the Mission Compound.

Kind conduct of a Native Christian towards her.

One of the Christians received her into

his house, and my Ayah, a relation of that family, gave her food for that night, and brought her to me on the next morning. I well recollect the pleasure which beamed on her countenance, when in reply to the question, "Will you come and live with these other little children in my compound, and be a good little girl, and learn to read?" She replied, "Oh yes! Sir."

Her reception by the Missionary—her disposition—progress in knowledge.

She was gladly received; her filthy and tattered garment tied round the waist exchanged for a little frock; and she was soon quite happy, and freed from all anxiety for the future. For many months she was very slow in her attainment of knowledge, and being of a very dull understanding and sullen disposition, she was far from being a pleasing or promising child. Her diligence, however, in some measure compensated for her obtuseness, and she made very fair progress in learning. Peevishness of disposition was her prevailing fault, and this sometimes required correction and reproof. She, however, listened with some attention to instruction, and was, in general, ready with her lessons, and thus her mind became gradually informed on religious subjects; but no evidence of a gracious work appeared in her disposition or conduct till the time of the three elder children being received to the privilege of Divine ordinances.

First religious impressions.

This was the first thing, she says, which brought home to her heart the inquiry, "What must I do to be saved?" But her serious impressions were not of long duration. She thought, she read, she prayed for a time, and the example of her companion, Elizabeth Boyle, had the effect of keeping up a sense of her obligation to love and serve the Lord; but her evil heart grew cold and dead, and she again, for a time, desisted from the practice of bowing her knee in secret, till nearly twelve months ago, an expostulation from the pulpit, on the infatuation and guilt of putting off the concerns of religion to a future day, was brought home with power to her conscience, and from that time she began, she informs me, to seek the Lord with her whole heart.

Appearance of a divine change.

Shortly after, having, without any knowledge of her state of mind, called her up to my study, for the purpose of privately pressing upon her the duties of personal religion, she, while I was speaking, burst into tears, and said, "I have been praying a long time to God to take away my wicked heart, and to make me to love him; and he will not hear my prayer; and how can I turn to him if he will not give me a new heart?" The tone in which she spoke, gave evidence of her sincerity, though what she said was manifestly spoken with considerable impatience and hard thoughts of God. I reproved her temper, but at the same time encouraged her to persevere in earnest prayer, bringing before her mind many of those great and precious promises which are fitted to inspire confidence towards God, as the hearer and answerer of prayer. She seemed humbled and encouraged, and promised to continue to seek till she should find grace from the Lord to serve Him. I sincerely trust, she has kept her promise, and has not sought the Lord in vain.

Improvement of her religious character.

The change which has taken place in her disposition within the last twelve months is most strikingly evident to all. Her diligence in the study of the Scriptures is evident from the clear and correct views she has attained of Divine truth. She has become warmly attached to Elizabeth, and spends much time with her in prayer and serious conversation, assisting her as far as she can in teaching the younger children; and I have confidence, in the testimony of the matron, master, and all who know her, that she is following the way of truth, and has chosen that good part which shall not be taken away from her. She was baptised on the first Monday of December, and received to the Lord's Supper on the next sacramental occasion. That she may be kept stedfast and consistent in the profession she has made so early in life, and adorn the doctrine of God our Saviour, the prayers of all interested in this little narrative are earnestly desired.

LONSDALE STATION, BERBICE.

Amid the trials, from the prevalence of illness, which the Mission families in Berbice have suffered for a considerable time past, there have been abundant tokens of the Divine blessing on the labours of the brethren among the people. The Directors have been repeatedly called to unite with them in grateful acknowledgements to the Most High for the extent to which he has graciously condescended to shed abroad the influences of his Spirit in the hearts of those whose

spiritual welfare it is their earnest desire to promote. Various communications have of late been made to the friends of the Society respecting the progress of the cause of God in this part of the world, calculated to animate their feelings, to call forth their thankfulness, and to assure them that the exertions of the devoted men whom they have sent forth to make known Jesus Christ and Him crucified among the now emancipated negroes are not in vain. The appended extracts of letters from Mr. Forward, who is engaged at the Lonsdale station, are peculiarly adapted to confirm these pleasing impressions. In February last, he proceeded to the island of Barbadoes with Mrs. Forward, whose health, as well as his own, required a change of air, and after an absence of three months they returned to Berbice with recruited strength to pursue their all important work. Shortly after his return, viz., in the month of June, our brother writes as follows :—

Missionary meeting—liberality of the Negroes.

I was very desirous to be at home before the annual missionary meeting, held at Lonsdale on Whit-Monday, and providentially arrived here on the Thursday preceding (June 11.) From sickness, and other necessary causes, none of the brethren could attend except Mr. Haywood; so we were obliged to look to other sources for our speakers. One or two of the teachers, and some of the most intelligent and useful of our negro brethren, were called upon to address the assembly. They were listened to with great attention, and a good effect was produced. The collection was in a high degree encouraging, amounting to between 60*l.* and 70*l.* sterling, and *that* exclusively from negroes—men who were not long since slaves—men neglected, despised, and thought almost unworthy the name of men, much more of Christians. Such fruit as this we have often the honour to see, proving a great encouragement in all our difficulties. Another circumstance serving to place this effort in a stronger light is, that within the preceding three months the same people had subscribed above 150*l.* towards the cause of religion. I hope these efforts will induce you to do all you can to send us additional labourers, for we are ready to faint for want of help.

Desire of the Negroes to send the Gospel to Africa.

Our people are beginning to feel deeply in behalf of their own race in Africa. Nearly 100 members of our church are natives of that land, and most of them feel a great degree of interest in all that relates to it. Some of our young men have expressed their willingness to carry the Gospel to the land of their fathers, especially since our late meeting, on which occasion the subject was prominently brought before them. I have every reason to believe this will ultimately be the case, and that the descendants of Ham, the offspring of those forcibly separated from their friends and native land, are destined to be honoured instruments in performing great things towards the moral renovation of that unhappy country.

Such is ever the effect of the Truth on those by whom it is received in love; their first desire is to convey to others the unspeakable blessings of which they themselves have been made partakers. Writing on the following day, Mr. Forward observes :—

Attention of the people to the preaching of the Gospel.

With respect to the members of the congregation, there is much to encourage; they always exhibit great attention, and occasionally a depth of feeling, convincing us that God condescends to come among us in the exercise of his convincing power and saving grace. Our congregations generally are rapidly advancing in knowledge, so that very little, spoken by the minister whom they usually hear, is lost upon them. The attendance at the services has always been good on the sabbath-days, the chapel often overflowing; in fact, before we had regular services at Salem chapel, hundreds came who could not get within the doors.

Freedom a test of Christian principle among the Negroes.

It was generally supposed by the colonists, that after the 1st of August many who had previously attended the house of God, would become remiss in that important duty. It has certainly been a time of trial, and it is probable we may yet experience something of the sort. Whilst in a state of slavery, or apprenticeship, there was a leaning on the missionaries, who were the professed friends of the people—they had

none to whom they could look with equal confidence—thus situated, there was an attachment felt, and a dependence evinced, by the majority, which would not have been the case under ordinary circumstances. That all this arose from religious principle, it would be folly to suppose, and without doubt many made this their religion, and all their religion; and many might even be so self-deluded as to suppose that this *was* religion. It is possible that many of those who compose our churches have mistaken their true character, and imposed on their respective ministers. It would be too much to expect that instances of this kind would be generally or often discovered at the time, or even afterward under the old regime. Now it is different—the people know and feel that they are free. If there be not principle and genuine religion, many may be expected to leave the house of God, and turn their backs on the services of the sanctuary. Interest no longer binds them to us, but tends rather to draw them away; consequently it may be well said that this is a season of trial. As yet no diminution has taken place among us but rather an increase, inducing the erection of an additional gallery in the chapel, so that we can now, including children, accommodate 1,000 people.

Prosperous state of the church—necessity for increased exertion.

The church during the year has been in a highly satisfactory state. It is really gratifying to see so many of the degraded sons of Africa coming to join themselves to the Lord in everlasting bonds. Many of those who in previous years, by their appearance and conduct, had excited my highest expectations, have relapsed into their former indifference—their religion has been "like the morning cloud, or early dew, that soon passes away;" whilst others, of whom but little hope had been entertained, have exhibited a saving change, and are now united to the visible church of Christ. I should be rejoiced could I refer to a mighty movement in the minds of the people of my charge, but this is not the case. It is true some join us every month, and some weekly give in their names as candidates for the ordinances of religion. This is good, but not the good I long to behold. We are authorised to expect great things—without them we cannot, ought not to be satisfied. The people are passing off the stage of time, very many of them unsanctified and unsaved. Missionaries are dying, or leaving the shores for their native land; —error is being widely promulgated in our midst. The precious seed of the word has taken deep root in the hearts of many, but still much remains to be done and great exertions must be made, or these fair fields for the exhibition of Gospel truth and the enjoyment of Gospel privileges will become blighted, and prove as barren as the sterile desert.

The paucity of labourers in Berbice at the present time, compared with the extent of the field, the claims of the people, and their intense desire for religious instruction, is a fact which cannot be viewed without the deepest regret, combined with importunate prayer, that the Divine Spirit may move the hearts of those suitably endowed to carry on the work, to offer themselves on the service of their faith in a field where the harvest is so invitingly prepared for the sickle of the reaper. Since the retirement of Mr. Edwards, followed by that of Mr. Seaborn, the number of Missionaries, exclusive of assistants, is reduced to three, on whom the care of seven extensive stations and several out-stations has been devolved. The Directors feel most painfully concerned that their brethren should have such an overwhelming amount of duty laid upon them, and are constrained to reiterate the call for help, which has of late been so frequently urged upon ministers of the Gospel, or those preparing for the ministry, in this country. Under date of June 20th, Mr. Forward thus describes the enfeebled state of the Mission: his representations will plead more powerfully than any appeal which it is in our power to put forth:—

Exigencies of the stations with regard to labourers.

You can easily conceive what my engagements are, with the pastoral charge of these two extensive stations, in addition to the two of my own, and the demand made upon me to supply one sabbath every month in town.*

At this station alone there is ample work for two agents, as there are two chapels, two schools, and two congregations. It is impossible for any one, not on the spot, to conceive of the increased demands made on our time and attention. Since August almost every separate estate requires as much attention as we can now give to the

* New Amsterdam.

whole. I feel myself quite unequal to the discharge of the ordinary duties of the station, so much have they increased. To seek after additional work, and to form new plans of usefulness, is quite out of the question.

We have now eleven chapels, besides preaching places, and service should be conducted at least once every Lord's-day in each; and, if they had it, each within a year would support its own agent. I am desirous to impress these things most emphatically on the minds of the Directors; because if we are to maintain our ground we must have an increased agency. There is now every thing to encourage. We have the hearts of the people in almost every part of the colony. If we can at once take possession, and follow up with energy, it is my firm persuasion that no colony of the British empire, so far as religion is concerned, will present a more encouraging aspect than this.

SOUTH AFRICAN MISSION.

We resume the extracts of Mrs. Philips' journal from last month's number. On leaving Pacaltsdorp our friends proceeded to Dysal's kraal, thence to Hankey, and afterwards visited in succession Bethelsdorp, Theopolis, and Graham's Town. At Dysal's kraal, Mr. Melvill had made a satisfactory commencement of his labours among the newly emancipated population. Hankey had been restored to a degree of prosperity equal to what it possessed at any former period, although not free from trial in its temporal affairs. Mr. Williams was endeavouring to introduce the arts of spinning and weaving among the people. Notwithstanding the patient exertions of Mr. Kitchingman, the Bethelsdorp institution was in a deeply depressed state. Theopolis was also suffering under a combination of adverse circumstances. The schools at these stations, however, exhibited for the most part a decidedly promising aspect, particularly the infant schools.

Our friends left Graham's Town on the 6th of December, for the Kat River settlement, and having crossed the Fish River, Mrs. Philip thus describes their progress:—

We proceeded as fast as bad roads and a hilly country would permit, the country becoming more mountainous as we approached the Kat River. On the morning of the 8th of December we passed the grave and former residence of the missionary Williams, who resided on the Kat River in 1816 and 1817, when it belonged to the Caffers. It was with peculiar interest we gazed on the spot. Alas! how soon was he cut off in the midst of his usefulness. Yet God did not suffer him to labour in vain. Two years after his death, when another missionary was sent into Cafferland, eight or ten persons, who had been at the Kat River, joined Mr. Brownlee at the Chumie; and Mrs. Robson, the widow of Mr. Williams, had the pleasure of sitting down at the Lord's table, at Philipton, in the Kat River settlement, with twelve Caffers, who had formerly lived on their station, had subsequently embraced the Gospel.

What a difference in the state of Cafferland now and at that time! When Mr. Williams died there was not a missionary left in the country; now there are from ten to twelve stations, and from fourteen to sixteen missionaries.

A little beyond this place we came to the location of a number of people from Theopolis, called Blinkwater. Leaving them, we came to a location of Gonas, under Hans Noeka. On the opposite side of the river is the farm occupied by Makomo. Noeka's party can all speak Dutch; but most of them understand the Caffer language. They have led out the water, but have not yet had their land measured out to them; as soon as that is done, they will remove to their land on the opposite side of the river; they will then be on the same side as Makomo, with whom they appear to be on the best terms.

On this spot it is proposed to settle Mr. Calderwood. Living at this place he will be under the protection of Government, and close to Makomo's residence. He will not only have the people of that chief, Noeka's people, and the Blinkwater Hottentots, but a large body of people, about 500 in number, situated in a kloof on the opposite side of the river from Makomo, under Hermanus. Among these people Dirk Hather labours. Another party, called Gola's people, are still farther off, yet within the range of the missionaries' influence.

It will be necessary for whoever is settled here, to have native teachers at each of these stations, and to keep the superintendence of the whole. It will be an important and extensive sphere.

We outspanned at Noeka's location, and

while at breakfast Makomo arrived on horseback, dressed in the European costume. He breakfasted with us, but appeared very much depressed, and spoke little. He offered us oxen to assist us in our journey, but they were unnecessary, as our friends from the Kat River had sent so many, that we were under the necessity of changing our oxen every five or six miles, in order that all might be gratified by having their oxen used.

After breakfast seven of Makomo's wives, and five of his children, came to visit us. The wives were large tall women, and the full mantle or cloak, worn by the females when in full dress, gives them rather an imposing appearance. These cloaks are made of bullock's hide, but dressed in such a manner as to give it the appearance of a dark-brown frieze or duffle. Down the back is a loose strip, about a quarter of a yard wide, extending from the neck to the bottom of the cloak, and covered with rows of small round brass buttons; each of them had also a small shell of the land-tortoise hanging down her back as an ornament. They had handkerchiefs on their heads, the beauty of which they had, I suppose, intended to increase by loading them with grease. They are, however, beginning to like the European dress, and always come to church with it on.

After giving each a present, which is always deemed requisite on such occasions, Dr. Philip went to visit Hermanus' kraal, on a horse which Makomo lent him, and I remained by the wagon. Soon after Dr. Philip left the whole party moved off.

There is much that is interesting, and much that is distressing about Makomo. He is not without convictions respecting the truth of Christianity, and the necessity of a change of character, in order to become a partaker of the blessedness of heaven; it is said that he has told his wives that he is not sure but that he will have to dismiss all but one, because his conscience troubles him for acting contrary to the word of God. When there is no Missionary to preach, he assembles his people and sings and prays, and speaks to them; but his heart is not under the influence of religion.

Kat River.

About 12 o'clock we resumed our journey to Philipton, attended by between twenty or thirty horsemen who had come to meet us, and our attendants increased as we proceeded. The roads were not good, very hilly and stony, and as each person who came to drive his own oxen wished to show how fast they could go, we were nearly shaken to pieces. We arrived at Philipton at six in the evening, having been repeatedly struck with admiration during the day by the fine scenery through which we passed. The appearance of the country about Philipton, though dry, was very pleasing; and the quantity of cultivated land which we saw in our progress was exceedingly delightful to the eye, accustomed as ours had been for so long a time, to gaze over waste uncultivated deserts without a patch indicating the presence and industry of man. Whether it was that a feeling of usefulness added to the charm, or the feeling of the state of the inhabitants, I can scarcely define, but I confess I enjoyed no scene so much in all my travels as looking upon these cultivated valleys embosomed within ranges of green mountain, the most picturesque I have seen in the colony.

On Sabbath morning the bell rung at day-break for prayer-meeting, but we were too much fatigued to attend. At nine o'clock the school commenced, and the place of worship, which will hold from 600 to 700 hearers, was nearly filled. After reading in classes under monitors, for some time, they were questioned from the Scripture, and from Palmer's Catechism, and then dismissed. In a quarter of an hour the bell again rang for service, the place was crowded, Dr. Philip preached, and Mr. Read interpreted. After another interval of half an hour, Mr. Read preached; then another short interval, and again the school assembled, so that from nine till three the time was occupied with very short intervals. The reason why so many services are so close together, is the distance that the people have to travel, which makes it desirable to get away at an early hour, that they may reach home before dark.

In the evening there is a service for the Fingoes; it is in Dutch, but it is translated; the prayer, and one of the hymns were in the Caffre language. They sang the Caffre hymn at the conclusion, the translation of which Mr. Pringle has given in his South African Sketches; there was something particularly plaintive in the notes; and the manner in which the leader of the singing repeated, without singing, the few first words of each verse alone, and then was joined by the others towards the end in these plaintive notes, had something in it quite unique, and foreign to our ideas. During the day a native teacher had addressed them in their own language in the infant school.

The whole of the services were interesting; the people appeared well dressed, and seriously attentive to the word spoken, and we rejoiced in what the Gospel had effected among them.

" Next day we visited the schools, and were much pleased with them. The order of the children, their attention and general knowledge, convinced us that pains were taken to instruct them. Some of the higher classes had a pretty good knowledge of English grammar and geography. The infant school had not been long begun.

On the Wednesday we visited Buxton, and were much pleased with the school. One of the pupils is a blind boy, whose quickness of apprehension, and retentive memory are quite astonishing; he is general monitor for the spelling when the children are writing words, and he surpasses all, I believe, in his knowledge of grammar, geography, and arithmetic.

On Thursday there was a general meeting of the schools from the several locations. Of course only the elder children could attend from those at a distance, but there were 500 present. There are seventeen native teachers; two of them who have infant schools are females, the others young men. Capt. Stretch, political agent for the Government to the Gaika tribes, was present at the examination, and appeared much gratified by the scene. He is a Christian and a friend to the natives, and is generally present on the occasion of their examinations.

On Tuesday we visited three of the locations on the Eiland's river, a stream that runs into the Kat River. They are called Wilsonton, Vanderkemp, and Bruceton. We were pleased with the simplicity, affection, and Christian spirit manifested by these people. Not a murmur escaped their lips, although their crops had again failed them, after they had sown an immense quantity. It was distressing to see large valleys which had been all cultivated, but from which they had reaped little or nothing. Even the Indian corn, which in other parts of the settlement looked well, was here failing for want of water to irrigate the land. Their water-courses had been long dry, and they had had very little rain; many of them were last year under the necessity of living on wild roots, or whatever they could find to support life. They felt their situation, but their eyes were directed to God for support.

There are schools at each of these locations. The answers given by the children in the school at Wilsonton, and their translations from English to Dutch, showed that they were made to understand well the meaning of what they read. In conversing with the pious females at this station, I particularly urged upon them the necessity of doing more to bring the young to the Saviour. It is to be regretted, that throughout all the Missionary stations that we have visited, very few conversions appear to be taking place among the young, and there is evidently a most affecting responsibility on the part of the parents on this subject.

Family discipline is not to be expected among a people only emerging from barbarism, but these people are now sufficiently advanced to have its importance urged upon them; and I could not but express my fears to them, that unless the young were brought to feel the power of the Gospel, that change that had taken place in their outward circumstances, from being an oppressed people to be landholders, or as they call themselves, Burgers, would be the means of making them forgetful of their former state, high-minded, insensible to the blessings they enjoyed, and look down upon the Fingoes and emancipated slaves with contempt. This leaven is, I fear, already at work, and nothing but the grace of God subduing the hearts of the young, will prevent them from indulging similar feelings towards those below them, which are entertained by the former against themselves. I urged upon them the necessity for earnest and united prayer, that their children might be brought to the Saviour; and I also endeavoured to impress upon their minds the necessity of teaching their children to submit to their authority, as the first step towards bowing their hearts to the obedience of Christ.

We were much pleased with our visit to Bruceton, the Bushman location, where Mr. Read at first found the people in such a wretched condition. They had never been at a Missionary station, but had lived among the farmers of Graaf Reinet district. Their situation at that time has often been described by Mr. Read when in England, and must be well known; and it was with extreme pleasure that we found them living in houses quite as good as the generality of the houses at the other locations, and some of them better; the appearance of cleanliness and industry was visible all around. The Christian affection and delight with which those countenances beamed on us, which formerly would not look upon the preacher, when he came to declare to them the word of life, and the decent dress which had taken the place of the filthy kaross, so filthy that the stench of it made it almost impossible for the preacher to come near them, was such a contrast that we could not help exclaiming, "What has God wrought! It is the doing of the Lord, and wondrous in our eyes." While visiting these places, a wish was expressed by the deacons and people, that as we were not likely to remain at the Kat River over the first Sabbath of the month to commemorate with them the dying love of the Saviour, that the Lord's Supper might be administered on the fol-

lowing Sabbath; that should we never again have the privilege of visiting them, we might have the satisfaction of celebrating the Saviour's love together before we parted.

The proposal was agreeable to all, and the following Lord's-day, in addition to the other services, we met for this purpose. A goodly company of several hundred members sat down, though it not having been generally known, many of the members who live at a distance, and who have it not in their power to attend every Sabbath, were not present. It was a delightful season, and while we felt a oneness with the dear people among whom we were, our thoughts were insensibly carried forward to the time when people of every nation, language, and colour, shall meet around that table which shall never be drawn, in the kingdom of our blessed Redeemer; and we prayed that we might see his kingdom spreading on earth till all should know him from the least even unto the greatest.

On Monday we went to visit Read's Dale, one of the most beautiful of the locations. We called at many of the houses, and were hospitably entertained by the Field Cornet, one of the Hottentot magistrates. Perhaps I should have mentioned that at the different places which we visited, the people provided us with refreshments, either dinner, tea, or milk in abundance. To-day our host had provided most bountifully every thing excellent of its kind, and served up with cleanliness and comfort. I only mention this to show that there is a growing improvement among the people, and that they are not at all insensible to the conveniences or comforts of life. We were delighted with the pleasure evinced by these good people in the bounties with which God has crowned them; and we trust that they may be the means of leading them to honour God with their substance, and with the first-fruits of their increase. Their crops, though partially injured by the rust, have been more productive than most of the others, having from their neighbourhood to the mountains been favoured with more abundant rain. While at dinner a thunder storm came on with abundance of rain, a pleasant sight in this country.

On Wednesday, the people met from the different locations to take leave of us, and again to receive the word of exhortation. This meeting I was unable to attend, but I was told that it was very interesting. Dr. Philip urged upon them the cultivation of all those virtues which he saw required to be invigorated, guarded them against those dangers to which he saw them exposed, and particularly pressed upon them the necessity of cultivating personal and family religion, and of endeavouring to promote the interests of piety among the people by whom they were surrounded.

We left Philipton on Thursday, the 20th of December, the people showed their kindness by furnishing us with such provisions as they had, and thought would be useful to us on our journey. A number accompanied us for five or six miles to the location of Vanderkemp, and we parted from them thanking God for what our eyes had seen and our ears heard of the work of the Lord.

The same day we passed the boundary of the colony, and entered Caffreland.

ACCOUNT OF JOHN BURNS, NATIVE TEACHER, KAT RIVER.

The following account of the life and death of John Burns, a Caffre native teacher, lately engaged in connexion with our Mission in the Kat River settlement, South Africa, has been received from the Rev. James Read, Sen., under date Feb. 10, 1839.

John Burns* was a Caffre, and the son of a Pakati, or head man, who was one of the counsellors of the late chief Gaika. The father and son spent some time with the late Mr. Williams, at Kat River, in 1817. John Burns was then a boy, but it seems his mind received at that time some impressions in favour of religion. After the death of Mr. Williams he removed to the Chumie River, and was some time under the instruction of Mr. Brownlee, and afterwards of the Missionaries of the Glasgow Missionary Society. This was the period at which he appears to have become savingly acquainted with the way of salvation; he was baptised and received into church-fellowship; his piety and talents were such that the Missionaries employed him as a native teacher till nearly the time of the Caffre war, when he proceeded on a journey to Cape Town in company with two gentlemen who had visited the stations, and when the war broke out he was at the Cape.

His first wife having died, John Burns married the daughter of Hans Noeka, a Gona, who was baptised at Chumie, and who joined the Kat River settlement at its commencement. During the war the wife resided with her father, and when Burns returned from Cape Town, he resolved to remain in the settlement. Finding him

* His Caffre name was Kaikana.

here on my return from England, I engaged him and another to become native teachers to the people of Macomo and Botman. On being informed of this, Macomo expressed high satisfaction, called one of his counsellors in our presence, and said that these two men were appointed by Congola,† to sow the word of God among his and Botman's people, and that he must make it known in every direction so that the teachers might meet with every protection and encouragement.

Burns and his companion made several interesting excursions, and reported that they had been every where received with kindness, and listened to with attention; they mentioned more especially some Caffre women, who, as they said, were ready to eat the word that came out of their mouths. John Burns was full of zeal. Before we employed him he seemed quite unhappy at not being engaged in the Lord's work; it was chiefly on account of his wife and family that he left the Chumie, for he loved the Missionaries, and loved his work; however, his work was soon ended. Not more than three months elapsed after he joined us, when he was laid up with a severe cough, his lungs became affected, and a consumption ensued. We had no idea at the beginning of his illness that his end was so near, but his work was done, and he was ripe for glory. He at first prayed very earnestly that, although he was not unwilling to die, yet if it were the will of God, he might be spared a little longer to preach Jesus Christ to the Caffres; but after he began to feel that death would be the result, he said his path to heaven was opened, that his soul was in Christ's hand, that he longed for heaven as if it were a place where he had once been; he told his wife and friends that the few days given him were only to make known to them more of the Lord's will, that Satan had been trying to weaken his faith, but that he had not been able in the least degree to shake his trust in Christ; that thus he had gained the victory; that his friends should not be alarmed about his safety, that his wrestling was only the pain of the body, but with the soul all was well. The Lord, he said, had surrounded him with his presence, the everlasting arms were above and beneath him, and had made his bed in sickness; and when the symptoms of death approached, and he could with difficulty speak, he said to his friends that his expected end was near, that he had fled to Christ in time for refuge, and that it was his own experience of the preciousness of the salvation of Christ which had urged him to go about among the Caffres to warn them to flee from the wrath to come. During his illness, he could not bear any worldly conversation; nothing would he hear except about Jesus Christ. He said he felt no regret in leaving this world, nor in parting from his friends and connexions; his only regret was that he could not go again and preach the Gospel to his nation, and almost with his dying breath he asked if it were not possible to take him on horseback to address the Caffres for the last time. He was most anxious to admonish his friends to the last; if they did not come he sent for them, and said they must not be concerned about the pain he was suffering, since the road to heaven was through disease and death. He told his wife not to be alarmed at the thought of his leaving her suddenly. Next he sent for his children, and prayed with them and those about him, and as the last word was uttered, his breath failed, and he expired without a struggle.

Our brother died on the Saturday morning. When I received information of his death, I went down to Blinkwater, twenty miles distant from this place, and on Sunday, after service in the forenoon, we committed his body to the grave. Macomo and many of the Caffres attended the burial; it was a most solemn occasion. After an address at the grave, we returned to the shady trees on the river, and I preached from the words, "for me to live is Christ, and to die is gain." My prayer is, that the impression made may be abiding. Our departed brother has left a widow and three children; his wife is a pious woman; she said that her joy in witnessing her husband's happy state of mind, more than compensated for the weight of grief his death has caused her.

ORDINATION OF MR. DRUMMOND.

(Omitted in our last.)

On Wednesday, 26th of June, Mr. George Drummond was ordained at Kilmarnock. The introductory discourse was delivered by the Rev. J. Blackburn, of London, from Matt. ix. 38; and the charge by Rev. J. J. Freeman, of Walthamstow, from 1 Tim. iv. 12. The questions were proposed, and the ordination prayer was offered, by the Rev. Mr. Dickenson, now pastor of the church to which Mr. Drummond had belonged. A Missionary service was held in the evening, in the Cameronian Meeting-house, which was numerously attended. The chair was taken by a zealous friend to the cause; various addresses were delivered; and the friends of Mr. Drum-

† The name by which Mr. Read is called among the Caffres.

mond presented him, through Mr. Dickenson, with Bagster's Bible, and other suitable memorials of their esteem, affection, and best wishes.

ARRIVAL OF MISSIONARIES AT SYDNEY, NEW SOUTH WALES.

We are happy to be enabled to announce the arrival at Sydney, per the *Lord William Bentinck*, of the Rev. Messrs. Howe and Pratt, and their wives, with Mrs. Pitman, and Mr. John Barff, who departed from this country in November last. They had unitedly experienced the mercy of God in being conducted thus far safely on their voyage to the South Sea Islands, and had been most kindly and hospitably received by the friends at Sydney. Mr. Howe, to whom we are indebted for this intelligence, writes under date of April 5, and concludes his letter by observing, "We have reason to be thankful to our Heavenly Father, that we are all in a good state of health, and now we only feel anxious for the arrival of the *Camden*, to take us to our stations, that we may enter upon our labours."

EMBARKATION OF MISSIONARIES FOR SOUTHERN INDIA.

MESSRS. LEITCH, LEWIS, AND HAY.

ON the 24th of August, the Rev. Alexander Leitch and Mrs. Leitch, appointed to Chittoor; Rev. E. Lewis and Mrs. Lewis, appointed to Coimbatoor; and Rev. John Hay, appointed to Vizagapatam, in the Madras Presidency, embarked in the *Mary Anne*, Capt. Tarbutt, for Madras, whence they will proceed to their respective stations.

ARRIVAL OF REV. JOHN SMITH FROM INDIA.

ON Tuesday, Sept. 17th, the Rev. John Smith, with Mrs. Smith and three children, accompanied by the orphan son of the late Rev. Wm. Miller, of Travancore, arrived in London per *Barretto Junior*, from Madras. Mr. Smith visits this country chiefly for the benefit of his health.

NOTICE.

THE Sussex Auxiliary will hold its Annual Meeting at Brighton, (D.V.,) on Tuesday, 22nd October, when some of the Malagashy Refugees will be present. Sermons, also, will be preached on the preceding Sabbath.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1838-39.—Sydney, Rev. W. Howe, Apr. 5. Marquesas, Rev. G. Stallworthy, July 23. Navigators Islands, Rev. A. W. Murray, Aug. 24.

ULTRA GANGES, 1839. — Malacca, Rev. J. Evans, Jan. 1. Rev. Messrs. Evans and Dyer, Feb. 8. Rev. S. Dyer, May 14, (from Singapore.) Singapore, Rev. Messrs. A. and J. Stronach, Mar. 20. Pinang, Rev. T. Beighton, Feb. 27, March 1. Batavia, Rev. W. H. Medhurst, March 25, Apr. 6.

EAST INDIES, 1839. — Chinsurah, Rev. G. Mundy, Mar. 15. Madras, Rev. J. Smith, May 10, (from Pondicherry). Cuddapah, Rev. W. Howell, Mar. 27, (two letters from Nellore.) Bellary, Rev. J. Reid, May 14. Bangalore, Rev. J. Hands, June 21. Neyoor, Rev. J. Abbs, June 18. Quilon, Rev. J. C. Thompson, June 18, June 20.

SOUTH AFRICA, 1839. — Cape Town, Mrs. Philip, June 12. Paarl, Rev. W. Elliott, May 28. Kat River, Rev. James Read, May 22.

AFRICAN ISLANDS, 1839.—Mauritius, Rev. D. Jones, Apr. 2, May 15. Messrs. Jones and Baker, May 16.

WEST INDIES, 1839.—Demerara, Rev. Messrs. Watt and Rattray, July 11. Berbice, Mr. John Morris, June 24. Rev. G. Forward, June 11, June 12, (two letters) June 20, June 22. Rev. S. Haywood, June 14, June 18, June 21, (two letters.) Jamaica, Rev. W. Alloway, July 16. Mrs. Russell, July 9. Rev. Messrs. Slatyer, Barrett, and Jones, June 26. Rev. R. Jones, July 3. Rev. J. Wooldridge, July 5. Rev. B. Franklin, July 1.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st August, 1839, inclusive.

	£	s.	d.
An acknowledgment for a providential favour	1	0	0
Mr. Jennings, per Mrs. Ivimey	1	0	0
J. Chippindale, Esq.	10	0	0
G. Harriss, Esq.	10	10	0
T. B.	1	0	0
Latimer Chapel, T. E.	30	0	0
Lady O'Brien, for the So. Sea Mission	10	0	0
From an old Lady of 90, for the Malagash Refugees	1	0	0
W. Cabell, Esq. for Chapel at Mauritius	2	0	0

	£	s.	d.
Cornwall.			
Falmouth, Rev. T. Wildbore, for a Chapel to be called Matilda Chapel	10	0	0
Devonshire.			
Dartmouth, collected in shillings	13	10	0

	£	s.	d.
Dorsetshire.			
Zelstone Rectory, near Blandford, Rev. A. Wilkinson	5	0	0
Essex.			
Barking	18	18	6
Herefordshire.			
Doward, near Whitchurch	1	5	6
Hertfordshire.			
Bedwell Park, Sir C. E. Smith's collection on behalf of Malagash Refugees	35	5	4
St. Albans, J. B. per Rev. J. Harris	10	0	0
Watford, a Widow's Mite	1	0	0
For Chinese Mission	0	10	0
For Malagashy	0	5	0
1*l.* 15*s.*			
Kent.			
Herne Bay	3	13	6
Tunbridge Wells, Andrew Taylor, Esq.	50	0	0
Lancashire.			
Blackburn, Chapel-street	35	11	2
B. Eccles, Esq.	20	0	0
Mrs. Eccles, for N. Tea.	10	0	0
Mrs. Cunliffe, per Rev. R. Knill	10	0	0
Annual Collections	174	17	5
Darwen, Lower Ch.	20	2	7
Colne	10	0	0
Clitheroe	7	12	4
Burnley	56	15	0
Haslingden	9	0	0
Less exps. 8*l.* 7*s.* 11*d.*	345	10	7
Lincolnshire.			
Lincoln, Legacy of late W. K. Hayward, Esq.	100	0	0
Middlesex.			
Hayes	22	2	4
Norfolk.			
Aux. Soc. on account	100	0	0
Northamptonshire.			
Byfield	2	10	0
Suffolk.			
Aux. Society—			
Alderton	2	0	0
Beccles	41	5	0
For Nat. Tea. J. Crisp	10	0	0
Bergholt	17	2	6
Boxford	3	10	4
Bungay	54	11	3
For Orp. Girl, Fanny Sophia	1	4	0
Bury St. Edmunds	12	6	0
Northgate-street	61	3	4
Clare	20	0	0
Cratfield	11	15	10
For Nat. Tea. J. G. Cratfield	10	0	0
For Cratfield School India	10	0	0
Debenham	21	13	4
Falkingham	1	1	0
Framlingham	12	0	0
Hadleigh	76	10	1
For N. Tea. C. Kersey	10	0	0
Halesworth	16	4	10
For Nat. Tea. Halesworth	10	0	0
Ipswich, Tacket-street	92	7	11
Rev. J. T. Nottidge	1	1	0
J. T. Shewell, Esq.	1	1	0
Nicholas Chapel	16	15	0
Lavenham	23	12	8
Lowestoft	10	11	2
Rev. F. Cunningham	2	0	0
Melford	4	0	0
Needham Market	17	0	0
Rendham	25	0	0
Southwold	26	11	1
Stowmarket	167	5	7
For Nat. Tea. J. A. Webb, and R. Morrison	20	0	0
For Nat. Girl, S. A. Knill	2	0	0
Legacy of late Miss Wilton	19	19	0
Sudbury Old Meeting	41	13	5
Per Rev. T. K. Verdon	15	12	7
Wattesfield	19	0	0
Wickham, Brook, and Stansfield	33	10	0
Wickham Market	10	2	0
Walpole	6	0	1
Woodbridge Quay	20	16	1
For Schools	1	16	0
Major Moor	1	0	0
Rev. E. Moor	1	0	0
R. N. Shawe, Esq.	2	2	0
Woodbridge Chapel	7	1	0
Wrentham	27	12	10
For Fem. Education at Combaconum	3	0	0
Less exps. 34*l.* 11*s.* 5*d.**	987	6	6

* 900*l.* of this sum acknowledged last month.

Hadleigh, a young Friend by Rev. J. Raven	50	0	0
Surrey.			
Brixton, Legacy of late Miss M. A. Easum	10	0	0
Sussex.			
Worthing, Legacy under Will of late B. Hawes, Esq.—			
1000*l.* 3½ per Cent. 1818			
180*l.* 9*s.* 3 per Cent. Con. 2*l.* 14*s.* Cash			
Value	1168	5	10
Less duty and Chancery expenses	168	4	2
	1000	1	8
Burlington, Collection by Rev. J. Young	14	14	6
WALES.			
Wrexham, J. Lockie, Esq. per Dr. Conquest	10	0	0
Haverfordwest, Tabernacle	137	3	0
Merionethshire, Calvin. Methodists, balance	5	12	10
SCOTLAND.			
Collections by the Deputation, remitted by Rev. Dr. Paterson:—			
Irvine—			
Parish Church, Rev. Mr. Wilson	7	2	0
Rev. Mr. Campbell	1	0	0
Mr. H. Watt	5	0	0
Mr. W. Dunlope	0	15	0
Col. by Miss Allister	0	6	7
Do. Miss Watt	0	15	3
A Friend	1	0	0
Biggar, Secession Church, Rev. Mr. Smith	4	0	0
Greenock, Rev. Mr. Campbell's Church	18	10	0
Rev. Messrs. Auld and Jeffrey's Church	5	10	0
Public Meeting	14	10	0
Mrs. R. Mafie	1	0	0
A Friend, for the Malagashy	1	0	0
Anonymous, by Rev. Mr. Finlayson	10	0	0
Col. at Prayer Meet. for Malagashy	7	0	0
Paisley, few friends in a Sabbath-school	0	10	0
Hill-court Sabbath-sch.	1	2	7
Rothsay, Rev. Dr. Macbride's Church	12	4	6
Duncan, Rev. Dr. Mackay's Church	6	2	0
Haddington, Rev. Mr. Russell's Chapel	2	8	0
Rev. Mr. Young's Chu.	5	6	6
Falkirk, Soc. for rel. pur.	8	0	0
Public Meeting	1	5	8
Linlithgow, do.	7	0	0
A Friend, for the Malagashy	1	0	0
Stirling, Public Meeting	13	1	0
Miss Runciman for the Malagashy	1	0	0
Rev. A. Marshall's Monthly Pr. Meets.	4	10	0
Aloa, Pub. Meeting	2	17	6
Dunfermline, do.	7	2	0
Leven	2	6	6
Elie	2	13	2
United Mis. Pr. Meet.	4	0	0
Anstruther	1	17	0
St. Andrew's Aux. Soc	12	10	0
Public Meeting	2	10	3
Market-street Sab. Sch.	2	0	0
Mrs. W. Smith	1	1	0
Cupar of Fife, Aux. Soc.	6	0	0
Rev. Mr. Watson's	3	0	2
Rev. Mr. Rankin's	2	0	2
Newport, Soc. for rel. pur.	2	0	0
Dunkeld, Public Meeting	8	0	2
Blairgowrie, Rev. Mr. Tait's	2	14	2
Perth, Rev. Mr Massie's	7	6	1
Rev. Dr. Young's	15	9	1
Rev. Mr. Newland's, Public Meeting	14	5	0
A Friend, by Mr. Bower	1	1	0
Dundee, Rev. Dr. Russell's	51	12	0
Tay-square and School-wind Seces. Churches	10	0	7
Steeple Church, Public Meeting	43	6	10
Aux. Soc. at Dr. Russell's	10	0	0
Bible and Mis. Asso.	20	0	0
Sab.-sch. Gallatz-street	0	10	0
Do. Scouring Burn	1	0	0
Sums under 10*s.*	0	15	1
Mr. D. Low	1	0	0
W. Baxter, Esq. (A.)	10	0	0
J. G. Baxter, Esq.	2	2	0
W. G. Baxter, Esq.	2	2	0
A Friend's Mis. Box	1	0	2
Arbroath Pub. Meeting	8	18	1
Fem. Mis. Soc. 2nd Secess. Cong.	0	18	6
For Malagashy	0	1	0
Montrose, Pub. Meeting	22	15	0
Miss M'Kinnon's Sabbath-sch. Sauchyburn	0	15	0
Forfar, Rev. Mr. Lowe's	8	0	0
Mr. Stuart, Kirrymuir	1	0	0
Fraserburgh, Collection	7	1	0
For the Malagashy	11	0	0
Missionary Box	0	10	0

Further Contributions unavoidably postponed.

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